

Εἰκὼν Βασιλική.

A

SERMON

PREACH'D

The 29th of *May*, 1715.

By THOMAS BRADBURY.

Ecclef. IV. 14. Out of Prison he comes to reign.

Ezek. XLIII. 9. Now let them put away their Whoredoms, and the Carcasses of their Kings far from me; and I will dwell in the midst of them for ever.

WITH AN

APPENDIX

OF

Several Papers relating to the
RESTORATION, 1660. and the
Present Settlement.

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SERMON

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The 29th of May 1715.

By THOMAS STANLEY

At the Church of St. Andrew, in the City of London, on the 29th of May 1715.

WITH AN

APPENDIX

OF

Several Papers relating to the
History of the City of London, and the

Church of St. Andrew.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, near St. Dunstons Church, in the City of London.

Restoration-Sermon.

HOSEA vii. 7.

All their Kings are fallen, there is none among them that calleth unto me.



HIS Prophet had his chief Conversation with the Ten Tribes, who here go under the Names of *Israel* and *Ephraim*: It appears by what he says of 'em, that they had almost fill'd up the Measure of their Iniquity; and were ripe for Desolation. Their Crime did not consist, as some have vainly told us, in a Revolt from *David*, but a Revolt from God: 'Twas not *Jeroboam's* Wickedness to throw off the Yoke of a giddy Monarch, but that by which he made *Israel* to sin, was setting up the Calves of *Dan* and *Bethel*. He's infamous for his Superstition, and not his Rebellion; this had nothing bad in it, being conducted by the plain Order of God himself: but his altering the Place, the Way, the Time, and the Ministers of the Worship that had been

Hof. viii.

32

1 Kings
xi. 35.

so long establish'd, was that which brought Evil upon his House, to cut it off from the Earth. Thy Calf, O Samaria, hath cast thee off, mine Anger is kindled against thee. He did, for some Reasons of State, draw off the Devotion of the People from a Divine Command; he appointed Holy-Days, a Feast unto the Lord, which he had devis'd of his own Mind, and that was the great Forfeiture of all the Promises made unto him. Had he liv'd in David's Piety, he had been secure of David's Protection. *It shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my Statutes, and my Commandments, as David my Servant did; that I will be with thee, and build thee a sure House, as I did unto David, and give Israel unto thee.* But here was his failure, that he led the People off from the Institutions that were given to their Fathers, and made the lowest of 'em to be Priests of his High Places: Which is a Phrase that I shall a little explain, because these words have been a Term of Reproach upon some who are suppos'd to be deficient in an External Ceremony.

There's no Lineal Succession to the Ministry in the Gospel, as there was under the Law. Then it was the Honour of a single Family: Every one that did not descend from Aaron was reckon'd a Stranger, and not to touch the holy Thing; so that whether they were the lowest or the highest of the People, it was wrong in Jeroboam to divert the Title from the Line in which God himself had put it. But besides that, he had no better Tools to his Tyranny than the meanest of all his Subjects; and I am sure there's nothing looks more like his Order of Priesthood than a Servile and Mercenary way of coming to the Charge, when we procure our Ministry by

Priest

Price, and only possess it by a Form. 'Tis with us, as *Abijah* tells 'em it was with them; *Have you not cast off the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations of other Lands? so that whoever comes to consecrate himself with a young Bullock and seven Rams, the same may be a Priest of them that are no Gods.* These are the lowest of the People, Men of poor and creeping Sense, who value not how unfurnish'd they are for the great Work of the Gospel, provided they have got the publick Stamp, and are mark'd with the Signs of Authority.

From a King thus loose and profane, we have a Succession of Men upon his Throne, so odious to God, so vile to the People, that the Cry of the Prophets, the Groans of Nature, the Thunder of Providence, did 'em no good. Instead of guarding against the hand of Vengeance, they rather push'd themselves upon it, till at last the Glory which they deny'd to God from their Obedience, had a noble display in their Captivity. My Text shows you how they have been tumbled into Ruin one after another: an useless Monarch was an Example, rather than a Warning to his Successor; *This their way is their Folly, yet their Posterity approve their Sayings.* They had been govern'd by several Families, *Jeroboam* had it for two Reigns, and no longer; *Baasha* had as many; *Omri* had three; *Jehu* indeed, for the Service he did in killing *Ahab's* Son, and 70 more of the Royal Family, whose Heads lay in heaps at the Gates of the City, had it for four Generations. And in the Reign of his Son, *Jeroboam* the Second, did this Prophet write; so that what he says in the words of my Text, comprehends the whole History of their Separation from *David*. Tho it was no great Tract of Time, yet they liv'd

under

under many Kings of different Houses, but much of the same Character; for as *Jeroboam* the Son of *Nebat*, was the worst of them that went before him, he is as good as any that came after him. They were Men of Fraud and Rapine, that design'd themselves; and tho some of them had a Zeal before, yet all that Fervency chill'd upon the Throne; there they grew indifferent to God's Interest, and violent in their own. Now what becomes of them? as they liv'd in a Defiance of Heaven, they sunk under the Weight of Providence. *All their Kings are fallen, there is none of them that calls unto me.* Where you have these two parts:

I. The Calamity they brought upon themselves;
Their Kings are fallen.

II. The Crime that engag'd the great God to use them in this manner: *There's none that calls unto me.*

I. You see the Misery these People came into: *All their Kings are fallen.* It does not only mean that they are dead, for that's an universal Fate; but by these words he insinuates something dreadful in their manner of going off. The whole Race were peculiar both in the Neglect of their Duty to God, and in the Reach of God's Anger to them. *Jeroboam* seeth five hundred thousand Men kill'd out of his Army in one day; and it's said, that after this he never recover'd Strength again, but the Lord struck him, and he died. We are not told with what Distemper, but it must be in some way that publish'd the Divine Resentment, that all the World might see he died under a Cloud of Guilt, and by the Hand of Vengeance; that his last Hours were darken'd with a Curse. Death is usually a Veil drawn

drawn between Time and Eternity, and leaves us uncertain how it is with Souls after they are chang'd: but the way of this Man's going off was so terrible, as if it had been order'd on purpose to proclaim *whither* he went. These rugged Methods that Providence us'd with his Body, gave a sad Suspicion of what became of his Soul. At the Price of his Conscience, his Duty, his inward Peace, and the Eternal Joys above, had he procur'd a Kingdom for his Son; but he only succeeds him about two Years: the Captain of his Host conspir'd against him, kills him, sweeps off the scandalous Family, and reigns in his stead.

Baalsha, who was both his Executioner and Successor, had about the same length of Time with *Feroboam*, in the Possession of the Crown; he keeps it 24 Years, and his Son no more than two; for *Zimri*, the Captain of his Host, slew him as he was drunk in his Steward's House: a sad way of sending a Person into Eternity, not to get out of his Doze till the Flames awake him! But this *Zimri*, walking in the Sins of that Line, which God had rais'd him up to punish, is reduc'd to the Necessity of destroying himself.

After him, the People anointed *Omri*: his Reign is vile for about the space of twelve Years, and he leaves the Kingdom to a Son worse than himself; to *Abab*, who did Evil above all that were before him; who had sold himself to do Wickedness. His Name is notorious enough in Scripture for publick Idolatries and Persecutions, for private Frauds and Cruelties, each of which was heighten'd by his marrying a Heathen: He dies in Battle, and *the Dogs lick his Blood*, and is succeeded by *Abaziah*. Now the best of all their Number was *Jehu*, whom God rais'd up for the Destruction of that Person, and *anointed him to slay* his Master's Household. His Claim to the Govern-

2 Kings
x. 30.

Government, was being a *Regicide*: The Lord said unto him, *Because thou hast done well in executing that which was right in mine eyes, and hast done unto the House of Ahab according to all that was in mine heart, thy Children of the fourth Generation shall sit on the Throne of Israel.* And thus it happen'd: tho as his Posterity departed not from the Sins of *Jeroboam*, they most of 'em met with the same Fate; some fell by Sword, and others by cruel Diseases, as this Prophet says;

Hof. x. 7. *As for Samaria, her King is cut off as the Foam upon the Water: and in the 15th Verse, In a Morning shall the King of Israel be utterly cut off.*

What melancholy Stories are these! as if the Great God rais'd up a Set of Men to be no more than the Jest of his Providence: *Tho it be given 'em to be in safety, yet his Eyes are upon their Ways:* Job xxiv. 23, 24. *They are exalted for a little time, but are gone, and brought low; they are taken out of the way as all others, and are cut off as the Tops of the Ears of Corn.* As if all the Distinctions of Grandure and Fulness were but to make them a fairer Mark for the Arrows of the Almighty. He accepts not the Person of Princes, in a moment they shall die, and the People shall be troubled at midnight, Job xxxiv. 19, 20, 24, 25, 26. *and pass away; and he breaks in pieces mighty Men without number, and sets others in their stead. He knows their Works, and overturns 'em in the night, so that they are destroy'd: He strikes them as wicked Men in the open sight of others.*

This awful Doctrine is what he sets out in publick view for our Admonition. There are several things that we may learn from it.

1. He expects that his People do attend to these Reprisals that he makes upon Tyranny and Wickedness. Don't say these are things that we are not concern'd in: Does God open the Volumes of Providence, and will you close them?

If you plead that it is more our business to study the Mysteries of Salvation, I grant it: but let me tell you, the one carries a Light and Beauty into the other. It does not divert our Thoughts from the Glories of Salvation, to look out into the World. The Collection we make of his Terrors to Sinners, are fit to mingle with any individual Experience of his Love to our own Souls, as you see by the Psalmist: *He pours Con-* Psal. cvii.
tempt upon Princes, and causeth them to wander in 40, 41, 42,
the Wilderness where there's no way; yet he sets the 43.
Poor on high from Affliction, and makes them Fam-
ilies like a Flock: the Righteous shall see it and re-
joice, and all Iniquity shall stop her mouth. But
 then it goes further than the Supply of a little Satisfaction now, there's a train of spiritual Joys that follow it: *For whose is wise, and will observe these things, even they shall understand the Loving-kindness of the Lord.*

Nay, I do not know but that such Remarks will be part of the Entertainment in Heaven: for they that stand upon the Sea of Glass with Harps in their hands, do sing the Song of Moses Rev. xv. and the Song of the Lamb. The Song of the Lamb 4. is wrought out of his Victory and theirs: *They are more than Conquerors, thro him that hath loved them.* But the Song of Moses was to celebrate the Wonders of Providence, when the Waters had swallow'd up the Glory and the Rage of Egypt; when a threaten'd People had nothing before their eyes but a floating Army: and if such Observations as these are pure enough for the Church above, certainly they cannot be too gross for that below. He hath hung up these things in History, he gives new Examples in every Age: *Thy Way, O God, is in the Sanctuary; who is so* Pl. lxxvii.
great a God as our God? Thou art the God that 13, 14.
dost Wonders, thou hast declar'd thy Strength among

the People. Nay, upon some accounts we ought to be more observant of these things than of the private Influence he hath upon our Souls, because they are more prepar'd to scatter a greater Glory upon his Name. When we *taste and see that the Lord is good*, it's all within our selves; *A Stranger intermeddleth not with that Joy*: We are seldom fit to tell it, we are never able to reveal it. But these Bounties of Providence are on purpose to engage a common Veneration: *Remember that thou magnify his Work which Men behold; every Man may see it, Men may behold it afar off.* Thus had Job himself answer'd before, *Where's the House of the Prince, and the Dwelling-place of the Wicked?* Every one could tell him what was become of

Job
xxxvi. 24,
25.

Ch. xxi. Tyrants: *Have you not ask'd them that go by the way, and do you not know their Tokens, that the Wicked are reserv'd to the Day of Destruction, they shall be brought forth to the Day of Wrath? Who shall declare his Ways to his face, who shall repay him what he hath done? Yet he shall be brought to the Grave, and shall remain in the Tombs.*

2. By these terrible things in Righteousness, he shows us the Vanity of the World, and how ill those People are provided who have their Portion in it. By such Convulsions in the Fate of Monarchs, he gives Mankind a Sample of the grand Inquest: *Wrath brings the Punishment of the Sword, that ye may know there is a Judgment.* They hear a great deal of *slippery Places*, and how much it concerns them *not to trust in uncertain Riches*; but still they'll venture. Now the Words of God would pass for nothing, if he did not sometimes repeat them in Things. People fancy themselves rais'd too high for an Exhortation, but God can easily bring 'em within his reach: *Say to the King and the Queen, Humble your selves, sit down, for your Principalities shall come down, even the Crown*

Job xix.
ult.

Jer. xiii.
18.

of

of your Glory. When he proceeds in a Course of this nature, it is to tell the World that he will be feared; that as no Greatness places a Man above his Command, so no Power can set him beyond his Resentment. Oh what are Kings, when the Voice of Death bids them disrobe! There are but a few Moments between the Dazzle of a Court, and the Horrour of Darknes; the softest Notes of Flattery, and the Howlings that are supply'd from Guilt and Vengeance. Then they have no Guards to keep them from being tore and ruffled, but insulting Devils, who have led them to their Wickedness, will lead them to their Apartments.

3. These Judgments upon great and exalted Sinners, are to establish our Hope in God. *Vom Ps. lxxvi. and pay unto the Lord; let all that be round about him, bring Presents unto him that ought to be feared: He shall cut off the Spirit of Princes, he is terrible to the Kings of the Earth.* You see there's a Connection between these two: *Zion did hear and was glad, the Daughter of Judah rejoic'd, O Lord, because of thy Judgments.* When he proclaims Deliverance to the Captives, and the opening of the Prison-Doors to them that are bound; tho it is the Day of Vengeance, he calls it the acceptable Year of the Lord: As if no part of time could be more dear and sacred to himself, than that which he fills with the Rescue of his People. Upon these Observations does the Church cry out, *Who would not fear thee, O Lord, and glorify thy Name, for thy Judgments are manifest?* The Gratification of a personal Revenge, is but a poor Entertainment; *The Wrath of Man works not the Righteousness of God: but the pleasure is to see the Righteousness of God work it self, when he weighs a Way in his Anger, he is known by the Judgments that he executes, when the Wicked are*

Ps. lxxvi.

11, 12.

Ps. xcvi.

Isa. lxi. 1.

Rev. xv.

Pfal. lii.
5, 6, 7.

snared by the work of their own hands. Thus David speaks of Doeg's Fall, *God shall destroy thee for ever, he shall take thee away, and pluck thee out of thy Dwelling-place, and root thee out of the Land of the Living; the Righteous shall see and fear,* from a Reverence of that Majesty that does according to its pleasure, among the Sons of Men: but they shall also *laugh at him; Lo! this is the Man that made not God his Strength, but trusted in the Abundance of his Riches, and strengthen'd himself in his Wickedness.* For these Reasons are the People told in the Words of my Text, what havock God made among their Princes; using them as they had used the World. This brings me to,

II. The Crime for which he pour'd out these Calamities upon them. There's but one mention'd in this Verse, That they did not call upon him: but as that never goes alone, so you will find in the Context the Abominations that usually attend it.

1. I begin with that which is mention'd here; *They call not unto him.* Some refer this to the People; which might be true enough: That a strange Neglect of God, a general Indifference to Religion had spread it self thro the Land. Tho their Kings were cut off, and destroy'd with a remarkable Judgment, yet the Nation was stupid to it. Vengeance thunder'd aloud in vain; *their Ears were uncircumcised,* that they would take no warning, but went roaring on: *When God's Hand was lifted up, they would not see; the Revolters were profound to make slaughter, tho I have been a terrible Rebuker of them all.* Such as had conquer'd all Sense of Religion in themselves, enter'd into Methods of Persecution against the Interest they had left: and this Apostacy had given 'em such

a Turn, that no Strokes of Calamity, no Warnings in the Course of Providence could awaken them; *They would not frame their doing to turn* Ver. 4. *unto the Lord.* Tho by hurrying away their Princes he cut the Sinews of their Confidence; yet that only stunn'd 'em for a while, in a few Moments the Fright is over, and they are rampant again.

But the words may be better understood of *the Kings who fell*, that they did not cry unto God. What Prayers they made in *mockery to delude others*, or what they mutter'd over in Forms to bubble themselves, had no Spirit of Religion in them. Most of these Princes were very active in Superstition, as the vilest Creatures in the World are apt to be; they would be at any Charge in building Altars, setting up Images, and pursuing Inventions of their own. *They sacrific'd* Hos. viii. *Flesh for the Sacrifice of mine Offerings, and eat it,* 13, 14. *but the Lord accepts them not: for Israel hath forgotten his Maker, and builds Temples.* No doubt on't, but this pass'd for Religion with them; they had Priests to admire it for a great Act of Piety: but that which is highly esteem'd among Men, is an Abomination in the Sight of God. He saw that their Hearts were not right in his Covenant: and 'tis in vain, that they represent him upon their Thrones, when they exclude him from their Souls. This was what *David* observ'd of King *Saul*, that *God was not in all his Thoughts.* Instead of a Seriousness this way, they laugh at Prayer, abhor it in themselves, and deride it in others; they contrive all the ways they can to drive it out of their Kingdoms, either cramping it with clumsy Forms, or condemning it with wicked Laws. And when this Infidelity becomes habitual in a Time of Adversity, they'll not seek his Face; *The Hypocrites in Heart heap up Wrath,* Job *they cry, not when he binds them.* But tho they are xxxvi. 13. silent

silent to him, he'll not be so to them: The Day is a coming, when they'll call upon him in vain; the Mercy they despis'd, and thought it below them to ask for, will be for ever plac'd at a distance from them. Hell is fill'd with Sinners, who are howling for that which they us'd to laugh at: Whilst they lie warm in their great Estates, they are doz'd and past feeling; but the Day is at hand, when the Body shall be strip'd of all its Grandure, and the Soul restor'd to a full Sensation. That God they have dishonour'd, whose Name they have blasphemed, will be dreadful to them, when the Glory which they refus'd to supply with Duty, is forc'd out of their Misery: this you may take as a leading Crime, a prayerless Monarch must be a guilty one.

2. They are here charg'd with Uncleanneſs:

Ver. 4. *They are all Adulterers, as an Oven heated by the Baker.* This leads them to Idolatry, as if both Soul and Body were to be polluted together.

Ch. iv. 14. *They are separated with Whores, and they sacrifice with Harlots; therefore the People that do not understand, shall fall.* This is a Crime abominable in all, but it hath ever been fatal to crown'd Heads.

Prov. xxxi. 3. *Give not thy Strength unto Women, nor thy Ways to that which destroys Kings.* It destroys them in their Political Capacity, of which we have a

Neh. xiii. 26. *sad Instance in Solomon himself: Tho he was belov'd of his God, and God made him King over all Israel; nevertheless, him did Outlandish Women make to sin.* Such Princes as these open all the Sluices of Impiety, to let it run down as a Torrent: The Laws pull in vain against the Force of great Examples, and therefore a Man distinguish'd with that Vice, is never to be called a Blessing: To say such a one is the *Lord's Anointed*, is profaning the Name of God, and using the word with the vilest Impropriety; as it is said in the third Verse

Verse of this Chapter, *They make the King glad with their Wickedness, and the Princes with their Lyes.* And it is especially dreadful when this Crime seems to be entail'd upon a Family: and there is room for that Curse, *Let the Iniquity of his Father be remembred, and let not the Sin of his Mother be blotted out.* Psal. cix. 14.

3. The next Crime that is here observ'd, is their Excess of Riot: *In the Day of our King, the Princes made him sick with Bottles of Wine.* Ver. 5. It refers to some particular Day, perhaps that of his Birth: they compliment him with an Affront to the God of Heaven; they celebrate his Nativity, as if he was a Blessing to the World, and do it in such a way as to make him a Curse. They would call 'em Gods; but in exalting the God they drown the Man, and make them so full of Deity, that they lose their Reason. There's a Blessing upon a Land, when *their Princes eat in due Season for Strength, and not for Drunkenness.* Riot is odious in all People; but when it comes to be the Delight of a Ruler, no Robes of State can hide the brutal Character; God must abhor one that defaces his Image in a double Sense, both Natural and Political: *'Tis not for Kings to drink Wine, nor Princes strong Drink.* He suffers that Sin to bring on its own Punishment, that a Person shall doze upon a Throne, and loll in State, till he become mellow enough for the Grave. Meats for the Belly, and the Belly for Meat; but God will destroy both it and them.

4. Another Sin that ariseth out of these, is Profaneness; *He stretcheth out his Hand with the Scorners.* Ver. 5. How monstrous is this from a Throne? Here's a Person who calls himself God's Vicegerent, and yet makes a Jest of his Principal. This is a Crime of the first Rank, 'tis as high as a Sinner can go, *to sit in the Seat of the Scornful.* And

And what a Fall must these Men have, when they come to feel a Vengeance which they us'd to banter? God is said to *have them in Derision*: they are the Sport of his Providence, as he was of their Cups. A profane King, a Swearer, one that takes the Name of God in vain, is the vilest Creature upon Earth. He proclaims an open War against Heaven; he is Commander in chief of all Satan's Forces; and when he dies, it is with the Guilt of a Nation upon him, such as he hath frighted with his Authority, or poison'd with his Example: *God will not hold him guiltless, that takes his Names in vain.*

5. There's another Crime follows these, and that is, Persecution. The Scorners will soon run into this; People that give you cruel Mockings, would bring you to Scourgings, and more-over to Bonds and Imprisonment, if it was in their Power. This was notorious among the Princes of Israel: *Hear, O ye Priests, and hearken ye House of the King, for Judgment is towards you; because ye have been a Snare upon Mizpah, and a Net spread upon Tabor.* These Places were in the Borders of the Tribe of Judah, where the Worship of God was continu'd. Now here they planted their Spies and Informers, to take notice who they were that separated themselves from a Devotion by Law establish'd. One would think that Persons who live as without God in the World, should not much trouble their Heads what way others take to serve him: But thus it is; as if Satan was determin'd not only to make Sinners diligent, but to make 'em ridiculous. Here's a Swearer roars and bellows against Atheism, a Whoremonger is for preventing Schism; and a Man that knows not the first Principles of the Oracles of God, sets up for Orthodoxy. Thus the *Workers of Iniquity have no Knowledge, who eat up the People as they eat Bread, and call not on the Lord.*

6. You

6. You may be sure after all this, they will do that they can to extirpate good Men out of the Nation: *They have destroyed their Judges.* It either refers to that primitive Lust they had for a King, which was throwing off the best Government that ever was in the World; that of the Judges, who were Men of God's chusing, and whose Affairs were always under his Conduct: Or you may understand it of some later Hardships that a Set of honest Magistrates had met with; for in Times of so much Wickedness, they will ~~abhor him that~~ *speaks uprightly, and that reproves in the Gate.* It was an Observation made of one of our Kings, that he always dreaded an honest Man, as if the sight of such a one had set Conscience a corroding within him.

7. To these Crimes they added the Destruction of their Country. God had given them a Sovereignty over the Nations, but this was lost by their voluptuous Princes. When *Delilah* had cut off *Samson's* Locks, the *Philistines* could soon put out his Eyes. Thus it was at the time of this prophecy. The People had lost their Liberties, and yet were stupid under it; they were growing poor, and yet continu'd vain: *Strangers have devour'd his Strength, and he knows it not; yea, gray hairs are here and there upon him,* the Signs of a decaying State, and yet he knows it not. And it was a dreadful Instance, how low they were sunk, when they courted those Nations for their Allies, who always design'd to be their Conquerors: *Ephraim is as a silly Dove without Heart, they call Ver. 11. to Egypt, they go to Assyria.* But when the Vengeance of God followed them, they became the Jest of those very People on whom they had their Dependence: *Their Princes shall fall by the Ver. 16. sword; for the Rage of their Tongue, this shall be their Derision in the Land of Egypt.*

As the Return of this Day led my Thoughts to these Words, so you see how easy it is to make large Application; but that I'll not do. How far what was done so many Years ago was an Advantage to practical Religion, to Holiness, Sobriety, Chastity, the Worship of God; what greater Figure it gave to this Nation, what happy Influence it had upon the Protestant Interest; and things that any one may know from History. I will only say upon this Occasion, as the Apostle does upon another: If any Party have whereof *they may glory* (in the Flesh) in the Conduct of that Affair, this belongs to you; for it is notorious, that the Ministers and People, who were afterwards turn'd out with so much Contempt, had the main share in that Change; whilst they who got into their Places could do little more towards it, than drink Healths, and read Collects. However, we may go on to say as the Apostle does, what they thought to be *Gain*, they found to be *Loss*: *Our Fathers sinned, and are not, and we have born their Iniquities.* 'Tis a Circumstance that makes it somewhat the more dreadful, that it was introduc'd by a solemn Perjury in the General, and several Officers of the Army. The Method they took to bring in their King, was by swallowing an Oath to keep him out: and perhaps the reason why some are so violent in their Zeal for this Day, arises from their hopes, that they may get as well over one *Abjuration*, as the last Age did over another. But let us not be afraid of their Revilings: The Providence of God hath plainly baffled the Vanity for this Day by suffering a greater Mercy to happen on the former. A Flattery to the Living is as much my Contempt, as an Insult upon the Dead: But I must think, that the difference is great

and notorious, between a Prince whose Zeal hath been always uniform to the Protestant Religion, and the Good of Mankind; and one, who after a Life of Luxury and Profaneness, was known to die a Papist: as if his last Communion was to be of a piece with all his other Carriage; that he is found with the Mother of Harlots and Abominations, in the midst of the Earth.

The Improvement we are to make of this, is to live in the use of a Duty that these Sinners neglected; and that is, calling upon the Lord: *When I cry*, says David, *mine Enemies shall turn back*. Live more at the Throne of Grace, and you'll get above the Fears of Men; you converse in a Court where they'll never hinder you, because they never follow you. There you'll have him to be your Advocate, who is their Enemy: He that makes Intercession for his People, *strikes through Kings in the Day of his Wrath*. When you are afraid of Evil-Tidings, when your Hearts are overwhelmed within you, unload with Prayer; tell your Fears to him who hath the Interest of every Christian upon his Breast, and the Government of the whole World upon his Shoulders.

F I N I S.

APPENDIX.

TIS hop'd no body will be so unjust, as to think that the foregoing Sérmón had any tendency to reflect upon the antient Constitution of England, by King, Lords, and Commons. The chief Design of it is to rebuke those who insulted the Friends of King George, for observing the Anniversary of his Birth on the 28th; and threatned (which they afterwards did) to profane the Lord's Day the 29th, and to commit their Outrages against his Majesty's faithful Subjects, on pretence of doing honour to the Memory of K. Charles II. This they did with greater Madnes and Solemnity than ever was used during his Reign, notwithstanding the fatal Experience we had of his having invaded our Religious and Civil Liberties, and done what he could to deliver us up into the hands of France.

The Design of this Appendix is to exhibit some authentick Vouchers of two sorts: The first is to prove, That the restoring of our Constitution was not only Lawful, but Necessary, yet the General and other Officers of the Army who brought in the King, did it with such abominable Perjury and Profanation of the Name of God, as too plainly presag'd that Loose and Tyrannical Administration, which afterwards swallow'd up our Religion and Liberties. The Vouchers of the other sort are to let the Nation see how much they are indebted to the good Providence of God, who by the late Blessed Revolution, and King George's happy Accession to the Throne, has restor'd us to those Privileges, which in the Reign of K. Charles II. and his Brother K. James, were violently torn from us. As this was a sufficient cause for honest Men to express their Joy on the Anniversary of King George, in the way of Loyal Subjects and Good Christians; 'twas the real cause why the Enemies of our Peace were so unruly against those who paid that Respect to King George on the 28th, and why they redoubled their Outrages on the 29th, and shew'd their Respect in such a manner as be-

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came the vilest of Men to the Memory of one of the worst of Kings. The Instances to prove that General *Monk*, and many other Officers of the Army, form'd the Design of restoring *K. Charles II.* by horrid Perjury, and Atheistical Appeals to Heaven that they had no such thing in design, are as follow.

Monk was at first a Cavalier, and serv'd in the Army of King *Charles I.* but being taken by Sir *Tho. Fairfax*, at the Siege of *Nantwich* in *Cheshire* in 1643. and sent Prisoner to the Tower, with others; he was set at liberty in 1646, took the Solemn League and Covenant, and went Commander in Chief for the Parliament against the Rebels in the North of *Ireland*, where he did very good Service. But, contrary to his Covenant and Oath as a General, he deserted the Parliament, join'd with *Oliver*, abjur'd King's Government, fought against King *Charles II.* at *Dunbar* in 1650, and in 1654 went to proclaim *Oliver* Protector in *Scotland*, and commanded the *English* Army there.

Being so accusom'd to break Oaths, he soon forgot his Abjuration, and prov'd as unfaithful to his new Master *Oliver*, as he had done to his old ones, the King and Parliament. For *Heath*, a Cavalier Author, in his *Brief Chronicle of the Civil Wars*, p. 670. tells us, that the same Year he went down to command the Army in *Scotland*, he gave very obliging Conditions to such as had kept in Arms for the King, and came to capitulate with him; and shew'd all the Favour that could be expected, in point of Fines and Forfeitures, which firmly oblig'd the Nobles and Gentry to him for the future; which no doubt he had then principally in his eye: and he in a manner concluded a Treaty with the King's General *Middleton*, and the Earl of *Seaforth*. However, it was not yet time to open the Scene, so that he contented himself to try on the Intrigue privately till after *Cromwell's* death, when he enter'd into a Concert with Sir *George Booth*, and made a Declaration for that purpose ready to be publish'd 1659. But that Gentleman and his *Cheshire* Troops being defeated by *Lambert*, *Monk* thought fit to dissemble a while longer. No body can doubt the Truth of this, who reads the Additions to *Baker's Chronicle* about the Restoration; which, tho' publish'd under the Name of *Philips*, were dictated by Sir *Tho. Clarges*, *Monk's* Brother-in-Law, and one of his Confederates.

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' to the King, says *Heath*, p. 754. caus'd most of the
 ' *Scots* Nobility to be seiz'd of a sudden in 1659; and
 ' upon their Refusal of the Engagement to abjure the
 ' Royal Family, secur'd them in Castles.' Those who
 know the History of that Country, say it was the Pres-
 byterian Nobility and Gentry whom *Monk* thus imprison'd,
 because they absolutely refus'd the Engagement, as con-
 trary to their Solemn League and Covenant: but the
 Cavalier or Episcopal Party not being so scrupulous,
 sign'd the Abjuration of the King publicly in one Room,
 and by *Monk's* Order were convey'd from that to another,
 where they privately sign'd a Paper, to assist him with
 their Lives and Fortunes to bring in the King.

Monk being thus secure of the *Scots* Presbyterians, be-
 cause of their Principles, and of the *Scots* Cavaliers by
 their Interest and Subscriptions; he began to act with Vi-
 gour for the Restoration, but still under the old Disguise.
 He committed several of his own Officers whom he knew
 to be against his Design, and sent part of his Troops into
 the North of *England* to make head against *Lambert*. The
 Rump beginning to suspect him, they sent his Brother-in-
 Law Sir *Tho. Clarges* and Col. *Talbot* to treat with him.
Clarges was in the Secret, as we have heard before, but
 seemingly carry'd on the Design of the Republican Party;
 and after he and *Talbot* had discours'd with *Monk*, they
 wrote a Letter from *Dalkeith* in *Scotland*, the 4th of Nov.
 1659. 'tis N^o 10. in the Collection of *Monk's* Letters, and
 wrote in a Style which seem'd very religious. They ac-
 quainted General *Fleetwood*, That the Lord had so pro-
 per'd their Endeavours, as General *Monk* and his Officers
 had accepted their Mediation, and appointed Col. *Wilky*,
 Lieut. Col. *Clobery*, and Major *Knight*, to repair to *London*
 to treat with the like number of Officers there, for
 firm Peace and Unity amongst the Forces of both Na-
 tions, for which they doubted not but the Prayers of a
 good Men would be pour'd forth at the Throne of Grace.
 They added, that they had prevail'd with the General to
 hinder his Troops from advancing farther to the South
 during this Treaty, and hoped *Fleetwood* would prevent
 his from marching farther North.

Monk at the same time wrote a hypocritical Letter to
 General *Fleetwood*, and another of the same strain to the
 Congregated Churches in and about *London*; which are
 number'd 10, 11. in the Collection; and in both of them
 declar'd for a Parliamentary Government.

His Commissioners arriving at *London*, agreed by
 Order with the General Council of Officers on Nov.

1659. upon nine Articles, in substance as follows. 1. That to the utmost of their power they would oppose the Interest and pretended Right of *Charles Stuart* to the Government of these Nations, or any other Person pretending a Right or Title by virtue of their Descent from the same Line with him. 2. That they wou'd oppose the setting up of any single Person whatever, as Chief Magistrate of the Nations, and wou'd endeavour to the utmost that the Government might be settled in the way of a Free State or Commonwealth, without a single Person, Kingship, or House of Lords. 3. That no Form of Government shall be determin'd of, without the Approbation and Consent of a General Council of the Officers of the Army and Navy of the Commonwealth, to consist of two Commission-Officers for each Regiment, chose by the Commission-Officers of the same, or the major part of them; ten of the Fleet chosen by the Officers of the Fleet; and three Commissioners for the Army in *Ireland*. That the Quorum should be 31, and the Day of their meeting the 6th of *December* following at *Whitehall*, in the old Council-Room. 4. That a Parliament, or Supreme Delegated Authority of this Commonwealth, be with all possible speed constituted and summon'd, in such manner and form as by the said General Council shou'd be agreed to; and the Qualifications of the Members adjusted by twenty Persons therein named. The 5th, 6th, and 7th Articles relate to the speedy Payment of the Forces in *Scotland*, the determining of the Case of such Officers of the Army as were suspended, displac'd, or imprison'd in *England* or *Scotland*; and an Indemnity for all such as had acted in the Differences betwixt the Parliament and Army, or between any of the Forces of the Commonwealth, since the 10th of *Octob.* 8. That a Godly, Learned, and Faithful Ministry, with competent Maintenance and other Encouragements, be continu'd in the three Nations; and the Universities and Schools so countenanc'd and reform'd, as to become Nurseries of Piety and Learning. 9. That the Forces of *England* and *Scotland* shou'd forthwith march to such Quarters in both Nations, where they may best preserve the Peace of the Commonwealth against its Enemies; and that all Differences betwixt the Armies should be laid aside.

This Agreement was sign'd by *Monk's* Commissioners on the one side, and General *Fleetwood* on the other; as may be seen in the Collection of his Letters, N^o 13.

Monk at the same time wrote a Letter, which is N^o 14. to Vice-Admiral *Goodson*, that he might communicate it to the

the other Officers of the Fleet, in answer to one from them. In this Letter he has these remarkable Expressions: 'I shou'd be very sad to strengthen the hands of the Wicked (meaning the Cavaliers) with which he was charg'd. But let me assure you, this arises from the Slanders and Calumnies which Men cast upon us in England, as if we that assert the Authority of those that brought the late King to the Block, are for introducing that Family, which, I take God to witness, we in our very Thoughts abhor, and shall spend our Blood in opposition to any single Person whatever.' A little further he says, 'I have taken care by Garisons in this Country (meaning Scotland) and Assurance from the whole Body of the Nation, that they will not own the Interest of Charles Stuart, and that they will preserve the Peace of the Commonwealth in obedience to the Parliament.' Then a little farther he adds, 'Now having open'd my Heart to you, and as you know my Plainness and Sincerity, that I am none of those that dare assert any thing against my Conscience, from that Experience you have had of me, I heartily beg your Belief and Credit that I shall keep in the way of Duty, and endeavour to do the Lord's Work in my Generation, and shall not own any corrupt Interest whatsoever; and do desire of God his Blessing, according to my Integrity in this Undertaking.'

I have taken notice before, of the Measures which Monk took in Scotland, in direct opposition to what he now so solemnly appeals to God for the Truth of; and must look back into the Affairs of that Country, for a farther Proof of his Dissimulation and horrid Perjury. Heath, p. 759. after giving us an account of the before-mention'd Agreement betwixt Monk's Commissioners and the General Council of Officers at Wallingford-House, says; 'But the General was intent upon another more taking Assembly, having issu'd out Writs by his own Precept and Authority, for convening some of the Nobles, and two for every County of Scotland, while as yet he lay on the Confines of England with some part of his Army.'

This Scots Convention, says Heath, met the General, according to his Summons, at Edinburgh; where he proposed to them, 1. The Security of the Peace in his Absence, which he said he was constrain'd to, in defence of the Parliament and our Laws. 2. That they wou'd assist him, if any Troubles shou'd arise. And 3. That they wou'd raise him some Money. To this they

they readily answer'd (being oracled) that as to the first they had no Arms, and therefore were in no Condition or Capacity to provide against any Insurrections, but would endeavour. Secondly, That it could not be expected, nor were it reasonable for them to interest themselves in a War; in which, if prosperous, they had no Assurance of Advantage; and if unhappy, would be farther ruinous to them. Thirdly, That as to Money, they were exhausted already; yet confiding in his noble and honourable Design, they would raise him 60000 *li* besides the Revenues of the Excise and Customs.

The Earl of *Glencairn*, says our Author, had the Chair in this Convention, being one of the General's Privadoes, an eminent Royalist; and tho' then deem'd a moderate Man, had in all things comply'd with the General's Orders. This, says he, is one of the Curtain Stories, which cannot be pry'd into as yet.

Monk being thus assur'd of Money and Assistance from Scotland, marches up with his Army to England, where the People were prepar'd to second his Designs; and Tumults were rais'd in London, crying out against the Army and Rump, and demanding a Free-Parliament. *Monk* in his way was every where congratulated, and presented with Addresses for a Free-Parliament: Yet he did not think fit to pull off the Mask entirely, but in compliance with Commissioners from the Rump, who met him at *Leicester*, he made the Officers of the *Irish* Brigade which had join'd him, abjure the King and his Interest. Nay, he carry'd on the Jest so far, that after he came to London, he and his Officers abjur'd the Royal Family, and the Monarchy, thus; as *Whitlock* tells us in his Memoirs, p. 684.

I do hereby declare, that I do renounce the pretended Title of *Charles Stuart*, and the whole Line of the late King *James*, and every other Person, as a single Person, pretending to the Government of these Nations, of England, Scotland, and Ireland, and the Dominions and Territories thereunto belonging; and that I will, by the Grace and Assistance of Almighty God, be true, faithful, and constant to this Commonwealth, against any King, single Person, and House of Peers, and every of them: and hereunto I subscribe my Name.

He carry'd on the Farce still further, by pulling down, at the Command of the Rump, the Chains, Posts, and Gates of the City of London, because the Citizens had, in general, declar'd themselves for a Free Parliament; as appears by the Collection of Letters, N^o. 23. And even after the Rump had declar'd they intended to dissolve themselves, to make way for a Free Parliament; in his

Declaration at *Whitehall*, Feb. 21. 1659. he told them, among other things, 'I thought good to assure you, and that in the Presence of God, that I have nothing before my Eyes but God's Glory, and the Settlement of these Nations upon *Commonwealth Foundations*, in pursuit whereof I shall think nothing too dear.' But perceiving the Measures he had taken had broke his Interest intirely with the Independents, he begins openly, as he had done privately before, to cajole the Presbyterians; and in his said Declaration, expresses himself thus: 'As to a Government in the Church, the want whereof hath been no small Cause of these Nations Distractions; 'tis most manifest, that if it be Monarchical in the State, the Church must follow, and Prelacy must be brought in, which these Nations I know cannot bear; and against which they have so solemnly sworn: and indeed moderate, not rigid Presbyterian Government, with a sufficient Liberty for Consciences truly tender, appears at present to be the most indifferent and acceptable way to the Church's Settlement.'

But that which set *Monk's* Dissimulation and Perjury in a full Light, is his Letter from *Edinburgh* to King *Charles*, before all these Declarations against him and the Monarchy; it is N^o. 29. in the Collection, and without a Date; but the Conclusion, in which he says *he has thoughts* of going to *London* very suddenly, is enough to prove, that it was previous to all those Assurances which he had given the Rump, &c. as above-mention'd, by solemn Oaths and Appeals to God, that he and his Army would, to the utmost of their Power, oppose the Restoration of the Monarchy. In this Letter he declares himself to be for the antient and ever accusom'd way of Government; to wit, a King and Parliament, which, says he, 'hath been unsettled altogether amongst us ever since the unhappy Death of your Majesty's late Father, our King; by reason whereof our antient and accusom'd wholesom Laws, both of Church and State, are most strangely torn and massacred, &c.' A little after, he says, 'I question not but your Majesty is very well knowing of the Power, which for some Years past I have had in governing the *English Army* here in *Scotland*; which Power, when I had once obtain'd, I did resolve, as much as in me lay, to keep, until a fit Time and Opportunity should offer it self, that I might employ it for the Glory of God and the Good of your Majesty, whose faithful Subject I humbly acknowledge my self to be.— Towards the Conclusion he says, 'My Hopes are, that you will be pleas'd to have that Confidence

dence in me, as not to credit any Rumours or Reports that might seemingly contradict what I have herein propos'd. For as to that, I wou'd have your Majesty to be confident that I shall not value neither the Ill-Will, or yet look upon the Favour of any, who shall yet appear in opposition to a thing that I have so really purpos'd, so long as God and my Conscience persuades me, that in so doing, I shall accomplish a good Work, both for his Glory and my Country's Good. *And yet I think fit to carry as fair a Correspondence as I can, with those that have taken upon them the Authority in England.* To that end I have thoughts of going to London very suddenly, that I may see their Actings, and order things there somewhat for my Advantage. I humbly beg your Majesty's speedy Answer, touching these Proposals. So with all submission, I crave your Majesty's Favour, in giving me leave to subscribe my self

Your Majesty's for ever faithful and loyal Subject,

George Monk.

This is enough to prove the horrid Perjury and Profanation of the Name of God, charg'd upon *Monk* and his Army in the preceding Sermon; and at the same time may let us see, that it has been the old Practice of the Party, whose Cause he espous'd, to carry on their Designs by Oaths and solemn Protestations, against the things which they really intended. It is now very plain to the Nation, and 'tis hop'd will be more so in a little time, that the Faction, who lately express'd their Joy in so unbecoming a manner on the Anniversary of *K. Charles 2d's* Restoration, follow'd the same unchristian and abominable Methods to bring in the Pretender; which is sufficient to justify the Reflection upon them in the Sermon, 'That perhaps the Reason why some are so violent in their Zeal for this Day, ariseth from their hopes, that they may get as well over one *Abjuration*, as the last Age did over another.'

It is proper now to produce some Vouchers to prove, that *K. Charles II.* dissembled with God and Man in the same manner as his General did. His Declaration from *Breda* is so very well known, that a Touch of it will be sufficient—Nor do we desire, *says his Majesty*, more to enjoy what is ours, than that all our Subjects may enjoy what by Law is theirs, by a full and entire Administration of Justice throughout the Land, and by extending our Mercy where it is wanting and deserv'd. — We do, by these Presents, declare, that we do grant a Full and

' General Pardon, which we are ready to pass under our
 ' Great-Seal of *England*, to all our Subjects, of what De-
 ' gree or Quality soever, who within forty Days after the
 ' Publication hereof, shall lay hold upon this our Grace
 ' and Favour, and shall by any publick Act declare their
 ' doing so, and that they return to the Loyalty and
 ' Obedience of good Subjects; excepting only such Per-
 ' sons as shall hereafter be excepted by Parliament. Those
 ' only excepted, let our Subjects, how faulty soever,
 ' rely upon the Word of a King, solemnly given by this
 ' present Declaration, that no Crime whatsoever, com-
 ' mitted against Us, or our Royal Father, before the
 ' Publication of this, shall ever rise in Judgment, or be
 ' brought in question against any of them, to the least
 ' endamage of their Lives, Libertys or Estates, or
 ' as far forth as lies in our Power, so much as to the
 ' Prejudice of their Reputations, by any Reproach or
 ' Term of Distinction from the rest of our best Sub-
 ' jects; we desiring and ordaining, that henceforward all
 ' Notes of Discord, Separation, and Difference of Par-
 ' ties be utterly abolish'd among all our Subjects, whom
 ' we invite and conjure to a perfect Union among them-
 ' selves, under our Protection, for the Re-settlement of
 ' our just Rights, and theirs, in a Free Parliament; by
 ' which, upon the Word of a King, we will be advis'd.—
 ' We do declare a Liberty to tender Consciences, for
 ' Differences of Opinion in Matters of Religion, which
 ' don't disturb the Peace of the Kingdom: and that we
 ' shall be ready to consent to such an Act of Parliament,
 ' as upon mature Deliberation shall be offer'd to us for
 ' the full granting that Indulgence.' This was dated at
Breda, April 4. 1660.

His Majesty, in his Speech to the House of Lords,
July 27. 1660. to hasten their passing the Act of Oblivion,
 express himself thus, with relation to the Presbyterians
 and other Dissenters.

' My Lords, If you don't join with me in extinguish-
 ' ing this Fear, which keeps the Hearts of Men appre-
 ' hensive of Safety and Security, you keep me from per-
 ' forming my Promise, which if I had not made, I am persuaded
 ' neither you nor I had been now here. I pray, let us not de-
 ' ceive those who brought, or permitted us to come together.'

In his Declaration concerning Ecclesiastical Affairs,
 dated at *Whitehall, Octob. 25. 1660.* his Majesty says thus:
 ' When we were in *Holland*, we were attended by many
 ' grave and learned Ministers from hence, who were
 ' look'd upon as the most able and principal Assertors of
 ' the

the Presbyterian Opinions ; with whom we had as much
 Conference as the multitude of Affairs which were then
 upon us, would permit us to have : and to our great
 Satisfaction and Comfort, found them Persons full of
 Affection to us, of Zeal for the Peace of the Church
 and State ; and neither Enemies (as they have been
 given out to be) to Episcopacy or Liturgy : but modest-
 ly to desire such Alterations in either, as without shaking
 Foundations, might best allay the present Distempers,
 which the Indisposition of the Time, and the Tender-
 ness of some Mens Consciences had contracted. His
 Majesty takes notice, that he intended to call a Synod
 of Divines, as the most proper Expedient to provide a
 proper Remedy for all those Differences in Matters of
 Religion ; but the present Jealousies diverted him from
 it : Therefore, until such a Synod may be call'd as may
 without Passion or Prejudice, assist him ; he declar'd his
 Purpose and Resolution to be, to promote the Power of
 Godliness, to encourage the Exercises of Religion, both
 Publick and Private ; that the Lord's Day be apply'd
 to holy Exercises, without unnecessary Divertisements ;
 that insufficient, negligent, and scandalous Ministers be
 not permitted in the Church ; that no Bishop shall or-
 dain or exercise any part of Jurisdiction, which apper-
 tains to the Censures of the Church, without the As-
 sistance and Advice of the Presbyters ; and neither do,
 nor impose any thing but what is according to the
 known Laws of the Land : That Chancellors, Commis-
 saries, and Officials, should not decree any Sentence of
 Excommunication, or Absolution, or be Judges in those
 things wherein the Ministry are concern'd. That the
 Arch Deacons should exercise no Jurisdiction without the
 Advice and Assistance of six Ministers of his Arch-dea-
 conry ; three of them to be nam'd by the Bishop, and
 the other three elected by the Majority of the Presby-
 ters within the Arch deaconry. He likewise declar'd
 his Resolution to restore the Power of the Pastors in
 their several Congregations, and granted a Liberty to
 all the Ministers to assemble monthly, for the Exercise
 of the Pastoral Persuasive Power, to the promoting of
 Knowledg and Godliness in their Flocks. He likewise
 promis'd a Review and effectual Reformation of the
 Liturgy, with additional Forms to be us'd at choice ;
 and in the mean time, that none should be troubled
 or punish'd for not using it. He promis'd to free Mi-
 nisters from the Subscription requir'd by the Canon, and
 the Oath of Canonical Obedience, and Liberty to re-
 ceive

‘ ceive Ordination, Institution, and Induction, to exercise their Function, and enjoy their Livings without the same. He also promis’d to dispense with omitting ‘ Kneeling at the Sacrament, the Cross in Baptism, ‘ and Bowing at the Name of Jesus, and wearing of the ‘ Surplice.’ Many of the Presbyterian Ministers of the City of London presented an Address of Thanks to his Majesty on the 16th of November 1660, for his Moderation, acquainting him, ‘ That tho all things in the Frame ‘ of Government he propos’d, were not exactly suited to ‘ their Judgment; yet they would endeavour, to their ‘ utmost, the Healing of the Breaches, and to promote ‘ the Peace and Union of the Church: and further ‘ begg’d, that Re-ordination, and the Surplice in Colleges, might not be impos’d.’ His Majesty was so well pleas’d with this Address, that he return’d them a gracious Answer, and order’d their Address to be printed.

But whatever were his Majesty’s Intentions, as to the Performance of this Declaration, the High-flying Party were very much dissatisfy’d with it; for his Majesty takes notice in the said Declaration, ‘ That he had so far comply’d with the Persuasion of particular Persons, and the ‘ Distempers of the Time, as to be content with the ‘ Exercise of his Religion in his own Chappel, without ‘ enjoining that Practtice in the Churches of the Kingdom; for which he had undergone the Censure of ‘ many, as if he had not that Zeal for the Church which ‘ he ought to have, &c.’

When he found himself fix’d on the Throne, he soon forgot all his Declarations, and by a pack’d Parliament, got the Terms of Conformity made higher than ever they were before; which at once threw about 2000 Ministers out of their Churches. What Penal Laws were afterwards made to force People to a Conformity, and with what Rigour and Barbarity they were put in execution, is well enough known. How little he encourag’d the Practice of Religion, either by Example or Precept, is not yet forgot; and that he dealt as unfairly with the Nation in point of Liberty and Property, as he did in Affairs of Religion, is evident by the following Instances.

Having got a Parliament to his Mind, they made an Act for the Attainder of several Persons guilty of the horrid Murder of his Father; which was in the 12th of his own Reign, *i. e.* the very Year of his Restoration, Cap. 30. wherein there was this Clause among others.

‘ Be it hereby declar’d, That by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament or out of Parliament, nor the People collectively or representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have, any coercive Power over the Person of the Kings of this Realm.’

This was as directly contrary to the Truth of our History and Records, as it was contrary to all Free Government. But as if this had not been enough, he procur’d an Act the Year following for the well-governing and regulating of Corporations, which oblig’d all Magistrates and others bearing Office, to take the following Declaration: ‘ I A. B. do declare and believe, That ’tis not lawful upon any pretence whatever to take Arms against the King; and that I do abhor that traitorous Position, of taking Arms by his Authority against his Person, or against those commission’d by him. So help me God.’

The same Declaration was impos’d upon all Clergymen by the Act of Uniformity: and that the Nonconformists might be farther oppress’d, it was enacted by the 17th of his Reign, *cap. 2.* That they shou’d swear what the Church-Clergy were only to declare, with this Addition, That they wou’d not at any time endeavour any Alteration of Government, either in Church or State. And if they refus’d this Oath, they were liable to very severe Penalties; for which we refer to the Act.

Having thus establish’d a Despotical and Uncontroulable Power, he and his Brother the late King *James* made use of it intirely to subvert our Religious and Civil Liberties; as may be seen at once by the Instances given in the Declaration of Rights made at the late Happy Revolution.

This, one wou’d think, might be sufficient to make our High-Church Party aware of trusting to the Declarations of the Pretender, unless they were resolv’d to become Papists and Slaves, and to have the Crown of *Great Britain* made subject to the Pope and the *French King*. But since they seem to be incurable, and court those things as a Blessing, which all honest and wise Men look upon as a Judgment, we have reason to praise God that we are deliver’d from those Chains.

This brings me to the third and last Thing I propos’d, which was to shew how the late Revolution set us free from that Slavery.

APPENDIX.

The first Voucher to prove this, is the Act 1 *W. & M. Sess. 2. cap. 2.* declaring the Rights and Libertys of the Subject, and settling the Succession of the Crown. In this Act *K. James* is declar'd to have abdicated the Government, because of the twelve Articles of Male-Administration, or indeed Tyranny, therein charg'd upon him, and by which his Throne became vacant. And to secure our Liberty further, as far as human Wisdom is able, there are thirteen Articles in this Act, which are insisted upon, claim'd, and demanded, as the undoubted Rights and Liberties of the People. And because the best of Laws signify nothing without a good Administration, it is therein also enacted, That all Officers and Ministers whatsoever are to serve their Majesties and their Successors according to the same, in all times to come.

Our Glorious King *William* having thus deliver'd us from the Tyranny of Princes and their Ministers, he deliver'd us also from Popery by the same Act, and confirm'd it by another in the 12th and 13th of his Reign, *cap. 2.* intitled, *An Act for the farther Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, wherein there is this Clause, *viz.* ' That all and every ' Person and Persons, that is, are, or shall be reconcil'd ' to, or shall hold Communion with the See or Church of ' Rome, or shall profess the Popish Religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this Realm and Ireland, and the Dominions thereto belonging, or any part of the same; or to have, use, or exercise any Regal Power, Authority, or Jurisdiction within the same: and in all and every such Case or Cases, *the People of these Realms shall be, and are hereby absolv'd of their Allegiance.* And the said Crown and Government shall from time to time descend to and be enjoy'd by such Person or Persons, being Protestants, as shou'd have inherited and enjoy'd the same, in case the said Person or Persons so reconcil'd, holding Communion, or professing or marrying as aforesaid, were naturally dead.' This was the Act which settled our Crown upon the Illustrious Family of *Hannover*, and was confirm'd by another of the 13th and 14th of *K. William*, by one of the 4th and 5th of the late *Q. Anne*, and at last made unalterable by the Union of the two Crowns.

By the 1st of *K. William* and *Q. Mary*, we were also set at liberty from those Penal Laws which forbad us to worship God, except in Conformity with the Church of *England*: so that we have reason, both as Men and Christians

ans, to rejoice in his Majesty's happy Accession to the Crown; by which all those valuable Blessings which *Charles* and *James II.* depriv'd us of, are now secur'd to us and our posterity for ever; unless God, who for our Sins gave us those two Kings in his Wrath, be again provok'd to take the present Royal Family away from us in his Anger.

These Collections are an uncontestable Support to the Charge of Deceit and Perjury against the General: I will but add one or two more, which I have no reason to doubt of, tho I cannot present 'em to the World in that publick Evidence that we have of the former. And upon the whole it will appear what Methods the Restoration was owing to; such as the Prophet speaks of, *Isa. 59. 13.* *in transgressing and lying against the Lord, and departing away from our God; speaking Oppression and Revolt, conceiving and uttering from the Heart words of Falshood.* *Whitlock* in his Memoirs observes, That when the People had a suspicion of *Monk*, he acted like a *Thorough Trickster*, and scarce gave the same Answer to two Persons. Tho he call'd himself a Presbyterian, yet as if he was afraid of being too slow in his Conformity, in 1659 he stood Godfather to a Child of *Lentball's* the Speaker. So that I don't see there was any more for him to do, than to blaspheme God, and deceive Men; to wish Curses upon himself, if he did the Thing, and at the same time use all his Arts to promote it. What hinder'd any other General-Officer, *Lambert* or *Fleetwood*, from growing into Dukes, and having Garters; but this, that they were greater Bunglers at Perjury?

Col. Hacker had that confidence in him, that he neglected all Opportunities of saving his Life, upon a Promise that *Monk* had made him, that not a Hair of his Head should fall to the ground. Believing that these Words came from an honest Man, betray'd that brave *Englishman* to his ruin. One would wonder that a Person should get such a mastery of Conscience; but that the General was not without his Severities within, I am satisfy'd from a Story that was told me by a Minister who had it from one of the Family. *Mr. Bowles* of *York* had a great share in the Restoration. By his Interest, *Monk's* Army march'd from *Scotland* thro *Yorkshire* without opposition: He was one of the Ministers sent to *Breda* to hear the King at his Prayers; and when he saw what Impiety and Sorrow was coming upon the Nation, the prospect drove him out from *London*, and perhaps out of the World. The last Visit he made in Town, was to his old Acquaintance the Duke of *Albemarle*; he talk'd to

him to this purpose: ‘ My, Lord, I have bury’d the
‘ Good Old Cause, and am now going to bury my self
‘ I never expect to see your Grace more in this World
‘ and therefore must be so plain as to say, That you
‘ have had greater Opportunities than any other Person
‘ to make the King happy, and the People easy; and all
‘ this you have given up for a Feather in your Cap, a
‘ little trifling Honour: but the Lord says of you as he
‘ did of Coniah, *Write this Man childless, a Man that shall*
‘ *not prosper in his days, none of his Seed shall prosper.* This
‘ Title will be mention’d with Reproach to your self,
‘ and after your Son has had it a while, it will go out in
‘ a Snuff.’ That day the good Man went homewards,
and was met at *Doncaster* by several of the Ministers in
that County; and, as one of the Company told me him-
self, he bewail’d what he had done, exhorted ’em to take
care that they did not make shipwreck of Faith and a
good Conscience: and in a little time after died at *York*,
delivering those words not long before his death; *Thou wast*
a God that forgavest their Iniquities, tho thou tookest Vengeance
on their Inventions. When this last Passage was told to the
Duke, it gave him a great Commotion, and he spoke like
a Person in sore distress; ‘ That was a Man of God,
‘ and none of his Words shall fall to the ground.’

Upon the whole, do but observe the difference there is between that Restoration and the Protestant Succession. King *GEORGE* comes in by no Perjury, no little shuffling Tricks, but by the Voice of a Free People. We don't owe this Government to a Faction in the Army, or the Baseness of a Man who had a mind to rise out of a Squire into a Duke: But by several Laws we have engag'd our selves to the Family of *Hannover*, and thro the good Hand of Providence are now brought under a Prince, whose Character endear'd him before we saw his Person. And I hope we shall still have the best reason to admire this Settlement, as the doing of the Lord.

What the Nation got in the Year 1660. is so well known, that I need not enlarge: I will only give the Reader what I lately had from a worthy Gentleman, whose leave I have to make it thus publick.

SPEECH made by the Magistrates of Ghent to his Most Christian Majesty, at the Delivery of their Keys to him, in Feb. 1678.

Most Mighty Monarch,

THEY that change their Lords before invincible Necessity compels them to do it, do but beget by their Revolt, as ill a Character for themselves in their new Governours, as in their old they left.

But as a tenacious standing to erroneous Principles deserves not the name of Constancy, so neither doth an obstinate adhering to an impotent Interest that of Fidelity; for Subjection and Defence are such Relatives in Nature, that the first cannot live, where the last is wanting.

Pardon us therefore (Great Sir) if we say, that nothing but the Weakness of the *Spanish* Crown, and its Insufficiency to secure us, would make us submit to the strength of your Arms: Were it on any other Consideration we had laid our Keys at your sacred Feet, they would be as unworthy your Royal Acceptance, as we should be in the Offer of them. The Poverty and Slowness of the *Spanish*, and the base Perfidiousness of the *English* Monarch, have made us cast our selves into your Majesty's Arms, we hope as the greatest Good, but we are sure as the lesser Evil; for our own Prince being not able to protect us, and the *English* King not willing, but on such Terms as that his Aid would be more our Ruin than your Sword, we have chosen to bow down our selves to your powerful Sceptre: for we see, that all the Aims of the *English* King here, are only to rook his Parliament of Money, and us of our Towns.

'Tis true, he would give us his Promise of returning 'em to us when the War is ended; but *what reason we Flemings have to believe he will be more true to his Promises made to us in England, than his own People have found him to his Engagements made to them here in Flanders, we can't understand.*

Since therefore we are no longer capable (greatest Prince) to serve our own King, we think it some Happiness in our Misery, that (*Alexander-like*) we can give our selves to the most worthy; which (prostrate at your Royal Feet) we most humbly do.

Take

- ' Take us then, mighty Sir, into your glorious Pro-
 tection, and by your gentle Rule give us and our Pos-
 ' rity occasion to call our Choice happy ; and Generation
 ' to come may say that the Men of *Ghent* guided the
 ' Results as well and wisely under the Hurries of Necessi-
 ' ty, as any others could have done by their utmost Re-
 ' son.'

F I N I S.